

BAPTISM

www.bibleionparticularbaptists.com

BY DAVID CLARKE

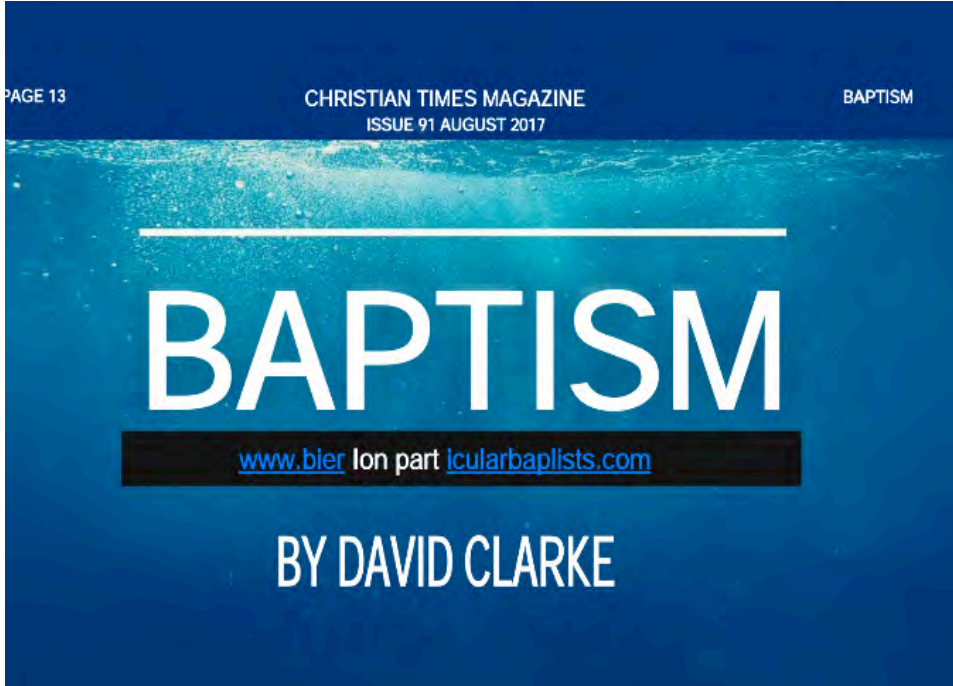
When ever a person becomes a believer (that is a Christian) and they read in the New Testament scriptures the practice of believers baptism becomes very clear. Even/ person who believes that Jesus is the son of God, and the only Savior, will want to be baptized. For Jesus stated that the Apostles were to go into all the world preaching the gospel, baptizing them in the name of the Father, the Son and Holy Ghost (Spirit). However in the English bible the word baptize is an untranslated word from the Greek and this was a deliberate action of the translators as they are under instruction to avoid using certain words that would go contrary to the state Church in England. The translators were commission by King James to produce the Authorized version of the bible of 1611. The problem arose because the national Church of England held views with respect to baptism that linked it to circumcision. They believed that baptism takes the place of the Old Covenant practice of circumcision and that this sign is replaced by a sign of the new covenant they teach baptism is essential to salvation and that children should be baptized to bring them new covenant interests. This practice is called Christening. This practice was also part of Roman Catholic teaching that children are to be baptized to initiate the new birth, the teaching of baptismal regeneration, which was supposed to cleanse them from original sin. All of which is not true and has no part of New Testament Christianity. There are those who believe the baptism must be performed by an authorized person, one who is qualified. This is what the Mormon's believe and there are some Primitive Baptists who teach the same things, both are wrong.

Some people argue that the words used when baptism is taking place are important. They say the words used should be, "I baptize you in the name of the Father, the Name of the Son and the name of the Holy Ghost (Spirit)", while some argue the words should be, "I baptize you in the name of the Lord Jesus". They teach that if you have been baptized in the name of the Father, the Son and the Holy Ghost you need to be baptized again in the name of Jesus only. All of which is wrong and we will deal with this shortly. The name Baptist or the word baptism is unfortunate because it does not convey any sensible meaning. This is the reason for my Article. My article treats the new testament teaching of the practice, and what it signifies. There were those Christians who opposed these views and were known as Anabaptists (please view the introduction to the 1648 London First Baptist Confession 2nd Edition to view the opposition). In this introduction the word Anabaptist is rejected which mean

another baptism because believers baptism, by immersion, is not another baptism. There were those who had been Christened as infants (is so called baptism by the church of England) and when they were later converted they were baptized as believers by immersion. This is because the practice of believers baptism is the only practice accepted by the Christian and even though a person may have been Christened that cannot be acceptable as Christian baptism. Christians maintained baptism is for believers who upon confession of their faith are immersed (baptized), as an act of obedience to the command of Jesus Christ. The word baptize means to dip or immerse or duck and the person being baptized is immersed in water upon confession their faith and belief in the Lord Jesus Christ and their trust in him alone for their salvation. The New Testament teaching that those who believe do so because the Spirit of God him self has begun a good work in them. That is they have been quickened to life (made alive) to God. They were once dead in trespasses and sins but have been born again through the working of the Spirit of God. The Spirit's work in our salvation is to make us alive to God to lead us and teach us the things of God. The Spirit's work in our salvation is to bring into effect the benefits of our salvation, all of which was purchased by the Lord Jesus Christ. As it is written. But as many as received him to them gave he power to become the sons of God even them who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. John 1:32-13. Which means the new birth, of which we are talking about, is the direct result of what God does and not man. We do not contribute anything to this, it is not something anyone can do for us or to us. The new birth is an act of God.

Now baptism is something we are involved in along with another believer or believers. Once we are able to bare testimony to the fact that we believe the gospel and wish to follow Christ then we may be baptized in obedience to the command of Jesus Christ. When believer is dipped or immersed it is conducted at the command of Jesus Christ. He has commanded it and is done according to his authority. It was he that stated believers should be baptized in the Name of the Father (authority) and the name the Son (authority) and the Holy Spirit (authority). The Father, the Son and the Spirit being the one true and living God. One in essence yet are three co eternal divine persons. One of the first confessions Baptists confessions of faith is the London Baptist Confession 1648. 2nd edition (and published in our Publication. *Difficulties. Associated with. Articles of Religion*

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CHRISTIAN BAPTISM



Contents

BAPTISM	2
State Religion	2
Mormons and Primitive Baptists	2
Authority and The Name	2
Particular Baptists Confessions of Faith	3
Meaning of the Word Baptise	3
Made Alive To God, The New Birth	3
The Trinity Of Persons	4
Early Particular Baptists Confession Of Faith	4
Soteriology	5
PRACTICAL ADMINISTRATION OF BAPTISM BY EXAMPLE	5
The Baptism Of Caria Batoon	5
Preaching in Baguio City Jail	5
The Baptism Of Dolores Nava Philippines	5
Baptisms Philippines	5
Baptisms in Benguet Provincial Jail	6
Christian Baptism and Authority	6

Baptism Of Josephine and Beth Poloc	6
FOOT NOTES ON THE MEANING OF BAPTISM	6
THE QUESTION OF AUTHORITY AND CHRISTIAN BAPTISM	7
An Example Of The Problem	8
I Am Baptized	8
Christian Baptism and Authority	8
My Response Letter Sent	10
Letter Date 21st February 2003	10
Subject Baptism Authority beliefs and Practice.	10
PostScript	12
PUBLICATIONS	12
Converted on a LSD Trip 3rd Ed.	12
Before The Crows Part 1 2 & 3 by David Clarke	12
The 1646 London Baptist confession of faith	12
Dr. John Gills Body of Doctrinal and Practical Divinity	12

BAPTISM

When ever a person becomes a believer (that is a Christian) and they read in the new testament scriptures the practice of believers baptism becomes very clear. Every person who believes that Jesus is the Son of God and the only saviour will want to be baptised. For Jesus instructed His Apostles who were to go into all the world preaching the gospel, baptising them in the name of the Father, the Son and Holy spirit. However in the English bible the word baptise is an untranslated word from the Greek and this was a deliberate action of the translators, as they are under instruction to avoid using certain words that would go contrary to the state Church in England. The translators were commissioned by King James to produce the Authorised version of the bible of 1611.

State Religion

The problem arose because the national Church of England held views, with respect to baptism, that linked it to circumcision. They believed that baptism takes the place of the Old Covenant practice of circumcision and that this sign is replaced by a sign of the new covenant they teach baptism is essential to salvation and that children should be baptised to bring them new covenant interests. This practice was called Christening. This practice was also part of Roman Catholic teaching that children are to be baptised to initiate the new birth, the teaching of baptismal regeneration, which was supposed to cleanse them from original sin. All of which is nonsense and

has no part of New Testament Christianity.

Mormons and Primitive Baptists

There are those who believe the baptism must be performed by an authorised person, one who is qualified. This is what the Mormon's believe and there are some Primitive Baptists that teach the same things, both are wrong.

Authority and The Name

Some people argue that the words used when baptism is taking place are important. They say the words used should be, "I baptise you in the name of the Father, the Name of the Son and the name of the Holy Ghost (Spirit)", while some argue the words should be, "I baptise you in the name of the Lord Jesus". They teach that if you have been baptised in the name of the Father, The Son and The Holy Ghost you need to be baptised again in the name of Jesus only. All of which is nonsense and we will deal with this shortly.

The word to baptise, or baptism is unfortunate because it does not convey any sensible meaning. This is the reason for my Article. My article treats the New Testament teaching and practice, and what it signifies.

Particular Baptists Confessions of Faith

There were those Christians, in the 15th and 16 Century who opposed these views and were known as Anabaptists (please view the introduction to the [1646 London First Baptist Confession 2nd Edition](#) to view the opposition) . In this introduction the word Anabaptist is rejected because it means another baptism. It is rejected because believers baptism by immersion is not another baptism, is what Jesus taught it to be.

There were those who had been Christened as infants (a so called baptism by the church of England) and when they were later converted they were baptised, as believers, by immersion. This is because the practice of believers baptism is the only practice accepted by the Christian, and even though a person may have been Christened that cannot be acceptable as Christian baptism. Christians maintained baptism is for believers, who upon confession of their faith, are immersed (baptised), as an act of obedience to the command of Jesus Christ. This cannot take place by infants who have not the capacity to confess their faith.

Meaning of the Word Baptise

The word baptise means to dip or immerse or duck and the person

being baptised is immersed in water upon confession their faith and belief in the lord Jesus Christ and their trust in him alone for their salvation.

Made Alive To God, The New Birth

The New Testament teaching that those who believe do so, because the Spirit of God Himself has begun a good work in them. That is they have been quickened to life (made alive) to God. They were once dead in trespasses and sins, but have been born again, through the working of the Spirit of God.

The Spirits work in our salvation is to make us alive to God, to led us and teach us the things of God. The Spirits work in our salvation is to bring into effect the benefits of our salvation, all of which was purchased by the Lord Jesus Christ. As it is written , But as many as received him to them gave he power to become the sons of God event them who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. John 1 :12-13. Which means the new birth, of which we are talking about, is the direct result of what God does and not man. We do not contribute anything to our becoming alive in Christ, it is not something anyone can do. This coming alive or New birth is an act of God.

The Trinity Of Persons

Now baptism is something we are involved in, along with another believer, or believers. Once we are able to bare testimony to the fact that we believe the gospel and wish to follow Christ then we may be baptised in obedience to the command of Jesus Christ. When believer is dipped or immersed it is conducted at the command of Jesus Christ. He has commanded it and is done according to his authority. It was he that stated believes should be baptised in the Name of the Father (authority) and the name the Son (authority) and the Hoy Spirit (authority). The Father, the Son and the Spirit being the one true and living God. The one Divine essence and yet three co eternal divine persons.

Early Particular Baptists Confession Of Faith

One of the first confessions Baptists confessions of faith is the London Baptist Confession 1646, 2nd edition (and published in our Publication, [“Difficulties Associated with Articles of Religion”](#)).

Now view article 39-40, taken from Difficulties Associated With Articles of Religion, by David Clarke.

<http://davidclarke.altervista.org/DifficultiesAssociatedwithArticles/>

39. Baptism Is An Ordinance

Of The New Testament, given by Christ, to be dispensed upon persons professing faith, or that are made disciples; who upon profession of faith, ought to be baptized, and after to partake of the Lord's Supper. Matt.28:18,19; John 4:1; Mark 16:15,16; Acts 2:37,38, 8:36,37,etc.

40. That The Way And Manner

Of Dispensing This Ordinance, is dipping or plunging the body under water; it being a sign, must answer the things signified, which is, that interest the saints have in the death, burial, and resurrection of Christ: And that as certainly as the body is buried under water, and risen again. Matt.3:16; Mark 15:9 reads (into Jordan) in Greek; John 3:23; Acts 8:38; Rev.1:5, 7:14; Heb.10:22; Rom.6:3,4,5,6; 1 Cor.15:28,29. The word baptizo signifies to dip or plunge.

41. The Person Designed By Christ

To Dispense Baptism, the Scripture holds forth to be a disciple; it being no where tied to a particular church officer, or person extraordinarily sent the commission enjoining the administration, being given to them as considered disciples, being men able to preach the gospel. Isa.8:16; Eph.2:7; Matt.28:19; John 4:2; Acts 20:7,11,10; 1 Cor.11:2, 10:16,17; Rom.16:2; Matt.18:17.

Our Bierton Particular Baptists confession make us Anabaptists (according to the theologians of the State Church of England) and this confession stands against these of the Reformed faith who hold to infant baptism and their covenant theology.

Soteriology

Our understanding of baptism and its practice and soteriology (the method of salvation) may be viewed in our Articles of Religion published under the title, [Bierton Particular Baptists Pakistan: Our History](#) and we state that baptism is an outward sign of something that has already taken place, we are to reckon our selves to have died with Christ, and risen with him, to the newness of life. We have had a new birth, which is regeneration, an act of God alone. And that person then acts in faith towards God, in obedience by being baptised.

PRACTICAL ADMINISTRATION OF BAPTISM BY EXAMPLE

YouTube Video's

The Baptism Of Caria Batoon

<https://youtu.be/amnj2qNrc80>

Preaching in Baguio City Jail

<https://youtu.be/UgUcyXZKc0o>

The Baptism Of Dolores Nava Philippines

https://youtu.be/nj2Rncazs_g

Baptisms Philippines

<https://youtu.be/b22nX0AOjNU>

Baptisms in Benguet Provincial Jail

<https://youtu.be/VFHsgrn8wU>

Christian Baptism and Authority

<https://youtu.be/1e3SwyknxLg>

Baptism Of Josephine and Beth Poloc

<https://youtu.be/GoTQLSXI098>

FOOT NOTES ON THE MEANING OF BAPTISM

- Baptizo: "To make a thing dipped or dyed. To immerse for a religious purpose" (A Critical Lexicon and Concordance to the English and Greek New Testament. EAV. Bullinger).

- Baptizo: "Dip. immerse, mid. Dip oneself, wash (in non Christian lit. also 'plunge, sink, Christian lit also 'plu

(A Greek- English Lexicon of the New Testament. Arndt and Gingrich, p. 131).

- Baptizo: "dip. plunge" (A Greek-English Lexicon. Liddell G? Scott, p. 305).

- Baptizo: "consisting of the process of immersion, submersion and emergence (from bapto. to dip)" (Expository Dictionary of New Testament Words. W. E. Vine).

- Baptizo: "immerse, submerge. The peculiar N.T. and Christian use of the word to denote immersion. submersion for a religious purpose"

(Biblico-Theological Lexicon of the New Testament Greek. Cremer).

- Baptizo: “to dip. immerse: to cleanse or purify by washing” (The New Analytical Greek Lexicon. Perschbacher, p. 66).

- Baptizo: “to dip. to immerse, to sink.... There is no evidence that Luke or Paul and the other writers of the New Testament put upon this verb meanings not recognized by the Greeks” (Greek and English Lexicon, Sophocles).

- Baptizo: “Bapto is the basic verb, ft means ‘to dip in’ or ‘to dip under.’ It is often used of dipping fabric in a dye. Baptizo is an intensive form of bapto. From early times it was used in the sense of immersing” (Expository Dictionary of Bible Words. Lawrence O. Richards, pp. 100-101).

- Baptizo: “Baptizo. immerse” (Word Study Greek-English New Testament. Paul. R. McReynolds, p. 907).

- Baptizo: “The meaning of bapto and baptizo. Bapto, ‘to dip in or under,’ ‘to dye,’ ‘to immerse,’ ‘to sink,’ ‘to drown,’ ‘to bathe,’ wash.” (Theological Dictionary of the New Testament. One Volume, ed. Geoffrey W. Bromilev. p. 92).

- Baptizo: “Baptizo 77X pr. to dip. immerse: to cleanse or purify by washing: to administer the rite of baptism, to baptize” (Greek and English Interlinear New Testament, William D. Mounce and Robert H. Mounce, p. 1028).

Yours Sincerely
David Clarke



President CTM & BPB Church

THE QUESTION OF AUTHORITY AND CHRISTIAN BAPTISM

On September 16th 2000, my brother Michael John Clarke was

baptized, as a Christian, within New Bilibid Maximum Security Prison, in the Philippines. He had informed me by letter and audio tape in 1999, of his conversion from crime and immorality to follow Christ, after a period of 5 years of his 16 year prison sentence.

I wrote to him and instructed him to be baptized as a Christian within the prison, and he could ask any one of his Christian inmates to do this.

I was aware from the early days of my conversion and baptism how even baptism can be contentious. My friend Gordon Smith said that baptism is only valid if it is performed in the name of Jesus only and not in the name of the Father, The name of the Son and The Holy Spirit. I knew that baptism has no efficacious effect, even if it be performed by John the Baptists himself. Any way I wrote to Michael saying that he should ask the baptizer to immerse him in water in the name of the Father, Son and Holy Ghost according to the Authority and instruction of Jesus Christ. This he duly did and his baptism was conducted by Lucas P Dangaton a former inmate of New Bilibid Prison and now minister of the gospel and working as a religious volunteer and under the authority of the department of Justice, in the prison.

An Example Of The Problem

The account of my baptism and conversion may be read in my book [Converted on LSD Trip 3rd Edition](#), in which I relate the issue of baptism and authority there.

I Am Baptized

And Again

Mormons And Baptism

When I visit Michael on my mission visit to the Jail I met with Ronaldo Lopez a particular Baptist pastor of a church in Putatan, who visited Micheal within the prison. Michael applied, in writing, for membership of his congregation. Ronaldo expressed his problem with Michaels baptism, which prevented this taking place.

This was my letter to Ronaldo Lopes in this connection. With copies sent to various ministers that I know in the UK who would be able to deal with any such issue.

Christian Baptism and Authority

<https://youtu.be/1e3SwyknxLg>

21st February 2003 MICHAEL CLARKE TESTIMONY. This error in

teaching that baptism (dipping in water) of a believer must be performed by an authorized person demonstrates the need to understand the nature of regeneration, repentance towards God and faith in our Lord Jesus Christ. Regeneration is an act of God the Holy Ghost and that is the result of the essential Word that brings such life to a person dead in trespasses and sins. It is an act of the grace of God independent of the person internally and externally called to life.

If it is then said that this believer must be dipped by someone having the authority to do so, and that authority being derived from them being baptized in the same manner and so back to an Apostolic line of believers then this is Popery. Please read Dr. John Gills article on baptism in which he espouses the false views of baptism in which he shows infant baptism is the ground and pillar of Popery and it is my view this doctrine of baptism being only valid if performed by an authorized person is again the ground and pillar of Popery. It is essential that such people infected by this view learn the doctrine of Justification, (with a view from eternity) fully treated by Dr Jon Gill previously spoken about in His body of Doctrinal and Practical Divinity. All these publications are available as hard copies from Amazon or our by PDF's freely available. Available on request, View our libraries on our website www.BiertonParticularBaptis.co.uk

This is the testimony of Michael John Clark an inmate of New Bilibid Prison, in the Philippines who was sentenced to a 16 year term in 1996. Michael became a Christian and was convinced that Jesus was the Christ after reading CS Lewis's book Mere Christianity he was later baptized in the prison by a former inmate in an old 45 gallon oil drum on the 16th of September the year 2000, sadly he died of tuberculosis in the present in May 2005, the year he was due for release.

He had informed me, by letter and by audio tape, of his conversion from crime and immorality to follow Christ after a period of five years of a 16 year prison sentence that audio tape to me is available as a youtube video entitled Michael Clark's testimony I wrote to him and instructed him to be baptized as a Christian within the prison and he could ask any one of his Christian inmates to do this.

I was aware from the very early days of my conversion and baptism how baptism could be contentious my friend Gordon Smith said that baptism is only valid if it is performed in the name of Jesus only and not in the name of the Father the name of the son and the name of the Holy Spirit I knew this instinctively was wrong and because baptism has no efficacious

effect, even if it be performed by John the Baptist himself. I knew this was wrong. Anyway, I wrote to Michael saying that he should ask the baptized have to immerse him in water, in the name of the Father, and of the Son, and of the Holy Ghost, according to the authority and scriptural declaration given with Jesus Christ. This he duly did, within New Bilibid Prison and was baptized by a former inmate in the of prison working as a religious volunteer under the Department of Justice, in that prison. The account of my baptism and conversion may be read in my book on LSD On LSD Trip, 3rd Edition, in which I relate the issue of baptism and authority there. When I visited Michael on our mission visit to the jail I met Ronaldo Lopez a Particular Baptists Pastor, Old School, of a Church in Putatan who visited Michael within the prison. Michael wrote requesting membership of his congregation. This highlighted the problem and error just expressed. Pst. Ronaldo stated the Michael Baptism was not accepted as valid and to his application for membership was rejected unless he be baptized by him or another Primitive Baptists minister.

My Response Letter Sent

This Is the following letter sent to Reynaldo Lopez, and those particular Baptist pastors in the Philippines, with copies sent to the various ministers in the UK whom I knew would be able to deal with this problem from a doctrinal basis.

Letter Date 21st February 2003

Dear Pastors Of all Particular Baptists in the Philippines and America.

Subject Baptism Authority beliefs and Practice.

May I be very bold and ask you not to make too much of baptism or elevating it to a position not sanctioned by the Word of God you may have an excellent confession of faith and still miss the mark oh I really think this was in the mind of a beloved Apostle Paul when he informed those believers under his care that he was not sent about ties it would see some had make more baptism and it's administration than they should have done the fact is he did baptize men when it was necessary however he did not make an issue of it as some are doing today may I also suggest you write to one or two Baptists in England who may be able to help you on this issue I would direct you to Mr.. BA Ramsbottom the editor of the Gospel Standard Mr. Paul Roland the Secretary of the Trinitarian Bible Society, Mr. John Gosdon, pastor of a particular Baptist Church in Southborough, UK, and I'm sure would help you on these very issues. They are able men and able to consider seriously what you have spoken to me about.

I have noticed during my mission work in the Philippines that its culture lends itself to men to be in submission to authority, of any description, whether lawful or otherwise. It has its good points but also its bad points and I have experienced this as recorded in the diary notes of that mission.

I suspect that the Filipino finds a sense of security and a sense of belonging to such submission. In England we do not have this trait, and do not find a need to belong to, this or should I say some do have the trait. This is my observation and I suspect is the case in the Philippine culture. I do not know the reason for this but it's a valid observation. I have noticed this phenomenon through observing the operation and functioning of the Barangay Police authority and Gang Member Brotherhood's who exercise discipline within New Bilibid Prison. In England this need to belong and submit to Authority, or identify Authority like this, is unknown to many and believers must find his security by faith alone in the person of Christ, without reference to baptism or the person baptizing.

Insecurity breeds where faith is wanting. If you feel the need to be baptized again, because you are unsure of your standing and in need of an authorized Baptizer, then you have fallen from grace. This being a term used by the Apostle, who realized that believer turns away from the way of faith and grace seeking perfection by obedience to legal duties. Please consider your position in light of my exhortation. The issue of which I point is important. It is the believer's faith and not the faith of the baptizer that is important. If the person is regenerated and by faith believes in the Lord Jesus Christ and they wish to obey Christ, and be baptized, this is all that matters. The one who baptizes is nothing. In fact I'm sure Judas Iscariot baptized men, he had authority for the Lord Jesus to baptize, but not the faith of God's elect. However the baptism of his disciples of Christ was valid and accepted by apostles, because the faith of the candidate was the only prerequisite, and not that of the Baptizer.

If you make the faith of the baptizer important then why not go one step further and make the baptizer responsible for the faith of the candidate. Then if a candidate be sick, or is in need of healing, then let the faith of the administrator heal the sick. This will then demonstrate he has authority to baptize, or to act on behalf of others, in any way. They could then baptize, or do any act whatever, it is to witness, conduct a marriage, a funeral, to bless food, or houses etc, or even baptized for the dead, and no one will be in any doubt as to his authority. That miracle would speak for itself and demonstrate the authority of the person.

Please do not be deceived by Satan and make a god out of baptism,

otherwise you will introduce a schism into the body of Christ, by insisting on recognized Authority, not sanctioned by the Word of God. Doing this will give place to the devil, and the deception is you will believe you are doing God's service by enforcing a non biblical practice and introducing traditions, which make the Word of God of none effect. Just like the Pharisees and elders in Jesus's and the apostles time. This of course is the problem of the Church of Rome and her false claim to Authority. The Pharisee, or secular men are consumed of authority, which of course is carnality and not spirituality. Also remember the answer of William Huntington to a rhetorical question, "What are you being baptized for". The answer to his own conscience was a forty pound a year. And so be honest to his conscience, he did not get baptized because it was for the wrong motive. He made the right decision, for conscience sake, and the Baptist's lost the faithful minister. I suspect the Baptist of his day made too much of baptism then please also read the first [London Particular Baptist Confession of 1644 2nd edition](#). I believe these men had a correct view of the subject in hand. Please do not be wiser than what is written.

Yours in the name of the Lord Jesus Christ,

Ambassador for Christ, Philippines 21st February 2003 licensed particular Baptist minister from the Bierton Strict and Particular Baptists, founded in 1831.

PostScript

This error in teaching that baptism of a believer must be performed by an authorized person demonstrates the need to understand the nature of regeneration, repentance towards God, and faith in our Lord Jesus Christ. Regeneration is an act of God the Holy Ghost, and that is the result of the essential Word, which is Christ himself that brings such life to a dead person, who was dead in trespasses and sins. It is an act of the grace of God, independent of the person's internal and external call to life. If it is then said that the believer must be dipped by someone having the authority to do so, and that authority being derived from them being baptized in a similar manner, and so way back to the Apostles line of believers, then this is POPERY.

Please read Dr. John Gills article of baptism, in which he exposes the false views of infant baptism, in which he shows infant baptism is the ground and pillar of Popery, and it is my view this doctrine of baptism being only valid performed by an authorized person is again [A Ground and Piller Of Popery](#) it is essential that such persons affected by this view learn the doctrine of justification with a view from eternity which is fully

treated but Dr. John Gill's work, previously spoken about, in his Body of Doctrinal and Practical Divinity, all of these publications are available as hard copies from our website.

Please view our libraries provided for your use on our website be it at BiertonParticularBaptist.co.uk the reference books referred to in this video are as follows:

PUBLICATIONS

[Converted on a LSD Trip 3rd Ed.](#)

[Before The Crows Part 1 2 & 3 by David Clarke](#)

[The 1646 London Baptist confession of faith](#)

[Dr. John Gills Body of Doctrinal and Practical Divinity](#)

And a recommended personal contact in the Philippines is [Bishop William Poloc a sent minister](#) and founder of Baguio Christ-centered churches and an overseer of Christ-centered churches and the Theological Institute in the Philippines.

William Poloc teaches monergism in his theology and Bible centered. Please feel free to call him or contact him at Baguio Christ-centered Churches incorporated, as a reformed Christian Church, which adheres to the solar doctrines.

Please feel free to tune in to the radio broadcast in the program what does the Bible say regularly produce every Saturday, funds permitting